

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYR DEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

Haugen, Rev. A.

11te aargang.

Winnipeg, Manitoba, Februar 1935

Nr.

Præken paa Søndag Seksagesima.

Av pastor L. J. R. Larson.
Tekst: Luk. 8, 4—15.

Guds Ords Sæd.

*"Kom Aand fra Gud med hellig Sæd,
Og søk dig her et stille sted,
I hjerte bunden taarevædt
Og rensset for at vokse ret"* —

La det være vor bøn idet vi betrakter de sandheter Jesus holder frem for os i den angivne tekst, i Lignelsen om Sæde- manden, og Jesus forklaring av samme. — Jesus taler i lignelser idet han bruker jordiske benævnelser for at anskueliggjøre en aabenbaring av Guds Rikes Hemmelighe- ter, medens det blir et dække eller slør for de uimotagelige, der staar Guds Ord imot.

Da Jesus hadde fremsat denne lignelse ropte han: "Hvo der har øren at høre med han høre!" — Det har altsaa med Guds Ords hørelse at gjøre. — Vi stiller frem for os til betraktning *Guds Ord Sæd* og dets forskjellige virkninger i menneskenes hjerter, ifølge lignelsens fire slags sæde- jord.

Sæde manden Jesus, der i sine fornedrel- ses dage, selv reiste omkring og forkyndte folk Livets vei og var en profet mægtig i Ord og gjerning. Og Jesus lovede at være med sine sendebud indtil verdens ende. — Guds Ord forkyndes ogsaa nu ved hans tjenere. — Sæden er Guds ord, sier Je- sus. Det er Livets Ord — Livets sæd — til Aandeligt Liv. Jesus sier selv et an- det sted: "Det ord som jeg taler er Aand og Liv." Det har spireevne i sig. Det er levende og krafitt. Det er fuldt av liv og skaper liv, hvor det faar komme ind i menneskets hjerte. Det er Guds aaben- barelse til os av hans underbare frelsende kjærlighet i Kristus, der er "full av naade og sandhet." Guds Ord er den uforkræn- kelige sæd, som gjenföder mennesket. Den lever og bliver evindelig. Skulde ikke Guds Ords vidnesbyrd til os om Kristus Jesus og frelsen i ham faa indpas i vore hjer- ter? Lykkelig er den, som gir Kristus i Ordet rum i hjertet og kan si: Kristus er mit liv.

Men ak, ifølge lignelsens fire slags Sæde- jord og dertil svarende fire slags hjerte- bund, saa er det tre slags hjerter hvor der ikke blir nogen fuldkommen frugt.

Vi har for det første dem som ligner den tiltrampede vei. Det er de hjerter, som har staat Guds Ord imot og derved blit mere og mere tullukkede for ordet. Det slipper ikke ind. Her kan ogsaa nævnes dem, som har levat saa aldeles i sine vers- lige vaner at de derved er komme ti en aandelig sløvhets tilstand. Ordet som hø- res gaar for det meste* tapt. Der blir in- gen frugt.

De tilhørere hvis hjerte ligner stengrund er de overfladiske, som straks modtar ordet med glæde men falder fra i fristelsens tider. De tegner godt til at begynde med. De er begeistret og har sine inderlige rørel- ser og søde følelser og ser haabefuld utt. Men det gaar som med spirene i det tyn- de jordlag paa stengrund. Spirene visnet fordi de ikke hadde dyp jord- og derfor heller ikke rødder dypt nok til at faa veske. Det som er i veien med saadanne men- nesker er vel at man ikke er kommen dypt nok i syndserkjendelse og boiet vilje, saa, at man ved bod og tro er rodfastet og grundfastet paa Kristus i Ordet som bærer om følelserne brister. Den klasse tilhørere, der ligner den tornede grund er hjerter som er delte eller haltende mellem Guds Rike og verden. De holder sig til ordet, hører det og forstaar ialfald til en vis grad. — Men dette livs bekymringer og rigdom og vellyst kvæler det. Det kunde synes be- rettiget at ha omsorg for sit utkomme — med klæder, hus og hjem og litt lagt til- side for den fremskredne alder. Men ofte gaar det over til en skadelig bekymring — saa at man "besvares med sorg for time- lig næring" — Eller man blir havesyk — vil gjerne ha rigdom og legger sin elsk paa det som er i verden. Mangen en er faldt i den snare og troeslivet blev kvalt. Vi kan tænke paa Demas's frafald og Judas's endeligt. Likesaa er det mangen en haabe- fuld ungdom og ældre med gledet over i vellystens spor og spoleret sitt livs lyk- ke, saa at Gudslivets sæd som engang var saaet i hans hjerte, blev uten frugt.

FASTEOFFER

De bekjendte tin-bøsser — "En cent ved hvert maaltid" — ydet værdifuld tjeneste under 1934-indsamlingen. Et stort antal prester og menigheter har uttalt ønske om at bøssene iaar maa bli brukt i fastetiden. Board of Trustees har med glæde gaat ind paa denne plan og gir den sin varme anbe- faling.

Disse bøsser tjener kirken ved at samle ind for skolefond, hjemmemission, hedningemission og barmhjertighetsarbeide — kun for disse — og fastetiden er altsaa bestemt for denne innsamling: en cent fra hvert familiemedlem ved hvert maal- tid.

Vi opfordrer indstændig alle prester og alle menigheter til at gjøre bruk av disse bøsser i fastetiden for første kvar- tals innsamling. Menighetene faar kredit i 1935-regnskapene for de saaledes indkomne og innsendte beløp.

Papiromslag for bøssene, med passende billeder og mot- toer, vil bli omsendt. Hvor det behøves, vil bøsser bli sendt paa forlangende.

A. J. BERGSAKER.

Det er dog glædelig at der er nogen hjerter der ligner den gode jord- og bær- rer frugt. Vel er vist ikke noget hjerte godt i sin egen natur, men det er blit godt ved Aandens og naadens kraft i Or- det, saa at det er blit et smukt og godt hjerte — et ydmygt og troende hjerte. Det hjerte holder fast paa Ordet som Guds- livets sæd, der ikke bare spirer men vok- ser og modnes til frugt i taalmodighetens livssamfund med Kristus. Det er et tro- ens liv. Som troens liv klynger det sig til Guds løfter, beder og bønnes. Ordet er hjertets trøst i sorg og nød og den kraf- tige hjælp til at holde ut i taalmodighet indtil det opnaar haabets glæde ved en salig ende.

*"Herre Jesus lad mig have
Dine ord i hjertet lukket
Og lad denne himlens gave
Bære en velsignet frugt!
Tag dem aldrig bort fra mig!
Indtil op i himmerig
Du den ære mig vil gjøre,
Jeg dig selvfaar se og høre."*

Amen.

FRA REISEN.

Ombord paa S. S. Rex i Middelhavet
12te januar 1935.

Kjære venner!

Min familie og jeg er nu paa vei tilbake til Madagaskar. De Forenede Stater og Atlanterhavet ligger allerede bakenom os. Snart er vi i Marseille hvorfra vi fortset- ter reisen synoder. Saalangt har vi hat en god reise.

Vore tanker vender tilbake til eder, flegt- folk og venner. Vi hadde en god ferie. Den klimatforandring vi fik var forfrisken- de og god for os. Vi er kommet os bra til kræfter og haaber med Guds hjælp at være istand til at fortsætte arbeidet paa Madagaskar med fornyet kraft. Vi blev meget opmuntret ved de mange varmhjer- tede missionsvenner vi traf mens vi var hjemme paa ferie. Vi er taknemmelige for eder interesse og forbønner. Særlig takker vi menigheter og prester i Rice Lake kreds, Wis., som sørger for vort underhold og ber for os. Vi ønsker ogsaa at uttrykke vor tak for den pene avskedsfest som blev ar- rangert for os i Rice Lake. Tak for ven- lige ord, gode ønsker og for gavene. Hjer- telig tak alle sammen. Maa Herren vel- signe eder rikelig for eders godhet.

Vi er glade og taknemmelige for anled- ningen til at vende tilbake til Madagaskar og vi ser fremover til vort arbeide med store forhaabninger. Vi glæder os ved at vende tilbake fordi vi tror Gud har kaldt os til at gjøre dette arbeide, og det er al- tid bedst at være der hvor Gud vil ha os. Vi glæder os ved at reise tilbake fordi vi vet at Gud vil gaa med os. Vi har erfaret hans nærhet før, endog gjennom de van- skeligste prøvelser. Han har været med os paa land og paa hav, og i vort arbeide blandt de indfødte. Vi holder fremdeles fast ved hans dyrebare løfter: "Frygt ik-

ke; ti jeg er med dig; vær ikke forsagt; ti jeg er din Gud; jeg vil styrke dig; jeg vil hjelpe dig; jeg vil holde dig oppe ved min høire haand og min retfærdighet." Vi glæder os ved at vende tilbake fordi vi vet der er meget arbeide igjen at gjøre blandt vore indfødte paa Madagaskar. Over nitti procent av folket paa vor mark er endnu hedninger, uten Gud og uten haab i verden. Det er stort at faa være med at bringe evangeliets glade budskap til folk som bor i dødsskyggens land. Vi glæder os ogsaa ved at vende tilbake fordi vi vet vi har mange trofaste missionsvenner ba- kenom os. Vi ønsker at si til eder som elsker Kristus og hans arbeide blandt hed- ningene: tap ikke modet. Gjærningen er Herrens og den skal lykkes. Hold ilden paa den hjemlige arne brændende. Der er intet vort missionsarbeide trenger mere idag end varme hjerter for Herrens sak. Saa- dan som vi ser stillingen er der intet vort kirkesamfund i det hele tat trenger mere nu end en sand, aandelig vækkelse saa at kjærlighet til Kristus blir tændt i hjertene. Naar hjertene blir varme for Herren fødes en sand missionsinteresse.

Søster Milla Pederson av den Lutherske Frikirke er med os. Vi seiler fra Marseille den 17de januar og haaber at være fremme ved vort bestemmelsessted henimot slutten av februar.

Saa ønsker vi alle vi alle at si et hjerte- lig farvel til vi møtes igjen.

Eders for Kristus i Madagaskar,
K. F. Braaten og familie.
(Lutheraneren.)

Oxford-gruppebevægelsen.

Naar det ankes over at vore kirkeblade har stillet sig fiendtlig til Oxford-gruppe- bevægelsen — med megen kritik og ingen lovord — i motsætning til den begeistring den nu møter i Norge fra alle hold, hos høje og lave, saa kan det ikke være ut av veien at anføre et par uttalelser fra per- soner derborte som ikke er udeelt begeist- ret, men har alvorlig tritit at fremføre like- overfor bevægelsen.

Her er hvad Hildur Milde (antagelig en ældre kvinde) efter at hun med skuffelse kom tilbake fra et av deres møter i Oslo bl. a. har at si, ifølge "Kristelig Ukeblad."

"Er det virkelig saa at vor tid er saa forskjellig fra arne tider og det moderne menneske er blit saa helt forskjellig fra den beskrivelse bibelen gir av det, at vi maa ha et nyt evangelium? Et evangeli- um som kan forandre mennesker, men ikke frelse mennesker? Gjælder ikke bibelens ord om frelse og fortabelse for det moderne menneske? Hvad da med os som har le- vet litt i den gamle tid og nu har faat litt av den moderne tid ogsaa! Mit eget vid- nesbyrd har været dette: "En synder frelst av naade." Jeg har faat lov at være med i Guds rikes arbeide, men maa nok bekjen- de at jeg tidt har maattet ha med mig sandheten: "Saa har Gud elsket verden, at han gav sin søn, den enbarne, for at

hver den som tror paa ham ikke skal for- tapes, men ha evig liv" (Joh. 3, 16); og at "Jesus Kristus, Guds søns, blod rensar fra al synd" (1 Joh. 1, 7). Oxford-grep- ne mennesker sier at det nytter ikke at komme til det moderne menneske og si at det maa tro paa forsoningen. Men hvad sier Paulus: "Vi forkynder Kristus kors- fæstet" — selv om det er til anstøt for jøder og til daarskap for hedninger."

Sogneprest Sigurd Normann i Oslo skrev for længere tid siden en bok: "Oxford-grup- pebevægelsen i luthersk belysning." Pa- storen har et indgaaende kjendskap til sit tema og skriver fra et upartisk standpunkt uten fordomme. Efter at ha paavist saa- vel Oxford-gruppebevægelsens gode sider som dens svakheter, sier han: "Den bring- er i det hele tat ikke noget nyt og kom- mer ikke op mot lutherdommen i evange- lisk lys og aandelig kraft. Bevægelsens svake sider bunder i den samme mangel som klæber ved al reformert kristendom: den har ikke helt faat tak i selve evange- liet. Kristus og hans frelsesverk har ikke faat den centrale plads som i det nye te- stamente. Derav følger baade det lovmæs- sige drag, den noget overfladiske og selv- tilfredse tone og den ensidige vegt paa men- neskelige anstrengelser som gjerne præger den reformerte kristendomstype."

Han opsummerer ved at si: "Vil vi finde Jesus Kristus, tro paa ham som den der har frelst os fra alle vore synder, og gi os hen til ham i opprighet og ydmyg tje- neste, da finder vi ham ingensteds klarere end i selve evangeliet, det som Luther for- kyndte og som gjennom hans verk har skapt ny historie i verden, idet menneskene blev ledet til Kristus som den eneste midler mel- lem Gud og mennesker.

Den væsentlige betydning som Oxford- gruppebevægelsen kan for os, blir da den at den bringer os en appel om i ordenes fulde mening at se og bruke de livsværdier vi allerede eier."

—Carl J. Nølstad.
(Lutheraneren.)

DE ENSOMME GAMLE.

Av disse vet vi der er mange iblandt vore abonnenter. Der er gamle troende mænd og kvinder som følger sin ensomhet i flere henseender. En del kan paa grund av legemskade eller alderdomskvakhet ikke samles med andre om Guds ord. De sav- ner de helliges samfund, som før var dem saa kjær. De har nok sin bibel, andagts- bøker og kristelige blade, men tiden vil ofte bli lang allikevel.

Troende venner, I som er friske, se ind til nogen av disse gamle, som sitter i hjem- menene utover her og der og venter paa dit besøk. Læs for dem et Guds ord, be og syng med og for dem. Spred lidt glæ- des solskin og hygge ind i deres livskveld, mens du har anledning til det. Dette er indremissionsarbeide som du selv har glæ- de og oppbyggelse av. Det vet vi av egen erfaring.

Mange av de gamle blir ensomme sit- tende i sine egne hjem, hvor barn og bar- nebarn bruker bare engelsk. De barn, som de lærte det norske sprog, vil ikke tale det lenger. Det er blit for simpelt for dem. Og saa faar de gamle forældre helst sitte i en krok for sig selv. De følger sig nok tilovers mangel gang paa grund av spro- get. Det engelske har de kanske lært saa lite av. De savner sit morsmaal.

Du, søn eller datter, som muligens læ- ser dette, glem dog ikke *det fjerde bud: Ær din far og mor*. Og nu er det blit slik, at i mange kirker høres ikke mere det norske sprog. Mange av de gamle har van- skelig for at følge med. Det er blit saa fremmed og nyt for dem der i det kirke- hus som de kanske var med at faa bygt. Prester og menigheter gjør her stor utrot mot de gamle. Det er for ungdommens skyld, sies der, av vi maa bruke engelsk. Der har hændt, ja det har vi selv set, at man paa møter talte engelsk, mens det viste sig at alle forstod norsk. At det er hæder- lige undtagelser fra disse forhold, vi har nævnt, er dog glædeligt. Men gjennom de mange breve vi fra tid til anden faar, og fra det vi selv har hørt og set, saa er dog forholdene ofte som det er nævnt.

N—n.

(Vidnesbyrd fra Broderkredsen.)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
723 Victor St., Winnipeg, Man.

Published monthly. Subscription price: One copy, one year 50 Cents.

All contributions, changes of address, and money for the paper kindly send to

Rev. B. O. Lokensgaard, Manager,
722 Main St., Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the Rundschau Publishing House, Winnipeg, Man.

"Kirken og Hjemmet" er navnet paa bladet for Danske i Canada. Bladet er nu i sin 5te aargang. Indtil nyligt har det kommet ut maanedlig. Det kommer nu ut 2 gange om maaneden for kun 50 cent pr. aar. Vil gratulere vore Danske brødres foretagende i at fordoble bladets indhold. Vi sætter megen pris paa at motta "Kirken og Hjemmet" som bytteblad. Det er at haabe "Hylden" kan snart følge vore Danske brødres værdifulde eksempel.

* * *

Et andet bytteblad som vi mottar med glæde er "Vidnesbyrd fra Broderkredsen," utgit av Indremissionsforeningen og trykkes i Grand Forks, North Dakota. Redaktøren Ole Nordsletten, far Til pastor P. A. Nordsletten, er et forhenstående kirke-medlem av St. Johannes menighet ved Preeceville, Sask. Det er forfriskende at læse de aandsfyldte beretninger bladet bringer.

* * *

Vis hver en av dem som nu holder "Hylden" fik en ny abonnent vilde der bli omtrent 1600 subskribenter. Det vilde da muliggjøre at utgi bladet dobbelt saa stort som nu. Gjør det og gjør det nu! — Red.

Dødsfald.

Atter har dødsengelen gjestet Lunner menighet ved Southy, Sask. Mrs. Goro Norbroten døde i Hans Korsruds hjem efter et kort sykeleie. Hun kom did i besøk, blev syk og døde der. Hun døde den 17de Januar og blev begravet paa Lunner mhd's gravplas, Søndag den 20de januar. Hendes egtefelle døde lidt over en og en halv maaned før hende, ligeledes en søn mindre end et aar siden.

Mrs. Norbroten blev født paa Hadeland Norge 4de apr. 1861. Hun overlevet av følgende barn: Pite i Regina; Gilbert paa vestkysten; Andrew i Star City, Sask.; Mrs. Ingeborg Zeran, Southy, Palmer og Anna Norbroten i Regina, Sask. Norbroten vil bli meget savnet i Lunner menighet, slegt og venner men særlig av deres barn.

Fred med hennes minde. —Kor.

En gammel Pioner død.

Vort lille norske Settlement har mistet sin elste pioner og olding, nemlig Mons Olsen Afseth, der døde den 11te januar 1935. Avdøde var født paa gaarden Afseth i Ringsaker, Norge, den 17de december, 1844, av forældrene Ole Talofsen og Maria Monsdatter. Han blev døbt og konfirmeret i Ringsaker. Blev gift samme sted med Antonette fra Ringsaker, den 29de dec. 1864, ved Sogneprest Berner. — Han utvandret med sin kone til U.S.A. aaret 1866. Hans bestemmelses sted var La Crosse, Wis. Blev der bare en kort tid. Hvorfra han reiste til Filmore Co., Minn., hvor de opholdt sig i 4 aar. Saa reiste han til strøket rundt Pelican Rapids, Minn., hvor han tok Homestead og levede der i 40 aar. Sammen med sin søn Anton kom de til Ratner distriktet om høsten 1910. Mons Afseth blev altsaa 90 aar, 24 dage gammel. Av hans børn er 4 døde og 7 lever, nemlig 4 i U.S.A., en i Alta., Can., og 2 her ved Ratner, foruten en hel de børnebarn og børnebarnsbørn. Blev begravet paa vor menighets gravsted den 18de januar under stor deltagelse. Menighetens prest pastor Vinje, forretet i hjemmet, i kirken og ved graven. Avdødes ynglings-sange: "Tænk naar engang hver taake er forsvunden" blev sunget i hjemmet og: "O at jeg vel var kommen hjem" i kirken samt 2 andre sange en kvartet og trio. Vel-signet være dit minde.

—Edward E. Kvam.

A Word Of Thanks.

What have we to be thankful for now?

First of all we owe our Lord thanks for His wonderful Grace and Mercy. We want to thank Him for His many blessings to us in Canada throughout the past year. We also feel thankful to God for all who have prayed for our Church, for the Spiritual and material welfare. We feel thankful for all who have sacrificed in helping gathering the funds for doing the work.

We also wish to thank all who have been along giving toward all our Mission Activities. We realize that it was a hard year for many, especially where no crops were realized. May God bless all who did all they could, He will also give good returns.

We promised in last issue of Hylden to give a report of congregations as to ingathering; but sometimes promises will be broken. Being the year did not close before Jan. 31st, we have not yet received the final report (Feb. 6th), and the Hylden must have material earlier in order to give it room.

The plan was to give percentage as to standing re. budget. We had hoped in this way to encourage all who put forth special effort to get in their full apportionment and more. We had hoped that it would also encourage others who may have thought the Budget of less importance; urge them on for another year. If we in this way could encourage each others to give toward furthering the Kingdom of God both at Home and on Foreign Fields, we feel it well worth while. And furthermore as a body, we owe each other this, that we know what we are able to do in the different places.

Again a hearty thanks for co-operation in the past year. May the Lord bless our church and its every member.

Your co-labourer

G. J. Ostrem.

Elementary Christian Education.

Dr. Lyman Abbott once said: "The world has seen what God and Martin Luther have done; the world has seen what God and John Calvin have done, and the world has seen what God and many others have done; but the world has yet to see what God and all his people can do." Surely all we who are connected with Sunday school work in our Lutheran Church here in Canada will find in these words of Dr. Lyman Abbott a challenge.

The person who is aimless has no objective, nothing specific to work for. He is at random in whatever he undertakes. He has no purpose, no fixed goal to attain. To such an individual, there is no such thing as harnessing the resources and concentrating them toward definite, prefixed aims. We see at once that such a person has nothing to do with Sunday school work. It is he or she who has become definite in aim and purpose and has taken the challenge, "what can God and I do" in this world, and more particular, in training the children, that has a place in the Sunday school.

Teaching in the Sunday school is fundamentally sharing spiritual truth. A person who has not this aim is bound to be a failure in the Sunday school. He has nothing to share. He is like a blind person acting as a guide in an art gallery. He will be talking about things that he does not see himself. He is like a person born deaf, attempting to teach music. Only he who has seen and understands and practice art can teach and explain art; only he who has the very best ear and is constantly working with music can teach music. Applying the same rule to Sunday school instruction, we come to the conclusion that only he who has seen the God of love and the King of kings can tell other about the wonderful message of the Bible. Only he who has experience the value of the word of God in everyday life can share this with the pupil. A Sunday school teacher must therefore be a Christian.

We may follow the thought of argument in relation to our Lutheran Sunday school, and we will see that the teacher must also be in harmony with the Lutheran doctrine. Rev. J. R. Hunt says: "He (the Sunday school teacher) must have confidence in his own church as possessing the means of grace which are sufficient to save the souls of his class. No one who is continually apologizing for the Lutheran Church can have sufficient consecration to be a Lutheran Sunday school teacher. If he does not have confidence in his church, how can he stimulate confidence in his pupils?" A teacher must, therefore, know the doctrine of the Lutheran Church and be convinced that it is in harmony with God's word.

There are many other qualities that could be mentioned. But let me touch

REIS TIL NORGE
MED NORSKE LINJEN.

Vælger De den norske Amerikalinje for Deres reise til Norge finner De Dem i norske omgivelser fra det øieblikk De kommer ombord i de komfortable, hurtiggaaende linjedampere SS *Bergensfjord* eller SS *Stavangerfjord*. Norsk betjening, norsk kost, hjemlig hygge og komfort. De er omgitt av landsmenn, hvis hjerte slaar i harmoni med Deres eget.

Spesielle selskapsreiser arrangeres sommeren 1935. Blandt disse kan nevnes:

NORSKELINJENS BYGDELAGSFÆRD, SS STAVANGERFJORD, 29de mai. Leder pastor Overt Skilbred. Festlig mottagelse ved ankomst til norsk havn arrangeres av Nordmanns-Forbundet.

ROGALANDSFERDEN, 1935, SS BERGENSFJORD, 12te juni. Denne færd, som omfatter hele Rogaland, arrangeres i samarbeid med Nordmanns-Forbundet og Stavanger Aftenblad. Leder journalist C. W. Refsland ved Nordisk Tidende, Brooklyn.

For nærmere opplysninger ang. selskapsreisene, samt andre seilinger, tilskriv

DEN NORSKE AMERIKALINJE
278 MAIN STREET, — WINNIPEG, MANITOBA

upon one more. A teacher must love his work. He must love the children that he is teaching. Love them to the extent that the children will see the love of Christ manifested in his teaching and life. Some time ago I read a beautiful illustration applied to Sunday school teachers. Here it is. Two compass needles look exactly alike. Their shape and color are the same. But when mounted in a compass box, one needle points toward the North pole and the other points in any direction it happens to be turned. One needle is magnetized and the other is not. We can take the magnetized needle wherever we wish and it still will be pointing to the north pole. A teacher that loves Jesus will go into any class no matter how hard that class is to control and point the way to Christ, and somehow that love will make connection and establish contact between the teacher and the pupil. The teacher will begin to understand the child and the child will be interested in what the teacher has to say. If the teacher truly loves the work, he will gradually learn to do the work as a Sunday school teacher.

There is much material written on Sunday school work and help to become an efficient teacher. Too often we hear that a person refuses to teach because he does not know how to teach. That may be true to a certain extent. But let me say the chief problem is not lack of knowledge but lack of love. If we lack knowledge that can be overcome to a certain degree. If there is interest and love for Sunday school work, there will also be interest for knowing something more about how and what to teach in the Sunday school. At least they would support and encourage Sunday school Institutes. — I. S.

What Will Your Congregation Show?

"What percentage has your congregation raised of the budget apportionment? We had hoped to have ready for this issue of Hylden a report giving all the congregations who have raised 100% or more i. e. giving the percentage of each one. We will, however, promise you a report in the next issue. The February issue will have all who are below 100% but above 60%. And so we will go on down the line." (Note: This was signed: *The Financial Secretary. i. e. F. S. of Canada District. Ed.*)

What is the object of publishing such a list? The best construction I can put on such action is: to stimulate giving towards the winning of souls for Christ. In using such methods, setting up a honor list or a white list for those who have gone "over the top," and suggesting a reproach on a black list, for those who have not reached "the top." Will this reach the object? Is it a true Christian principle?

With regard to the Mission boxes. I have this to say, that it is perfectly in harmony with the Christian principles, to have a Mission Box standing on your table, or in any other convenient place, to act as Gods hand to receive your thank offering; but when any church, congregation or individual fix the sum of the offering, they are overstepping their Christian authority.

—Mrs. I. O. Thvedt.

Our Girls and Liquor.

America's chief asset is its girls. Aside from their natural charm, they stand forth conspicuously as the potential mothers of the next generation. Will they arise to the occasion? Yes, in like proportion to their granddames. Provided they first sit down to themselves and calmly survey the situation. Today the one chief menace satan is placing in the pathway of the gentler sex is alcohol. Beer is the immediate allure-ment, but presently the more deadly liquors will cast their spell.

A. S. BARDAL

Begravelses-Bureau
Begravelser besørjes punktlig og
til moderate priser
Telephone 86 607
Bardal Blk., 843 Sherbrook St.
WINNIPEG, MAN.

Ny Bok.

Jeg vil atter faa henlede eders opmærksomhet paa pastor H. Jenssens bok over Aabenbaringen. Det er en værdifuld bok og alle burde forskafe sig den. Boken er paa 330 sider og koster 75 cents. Send eders ordre til Rev. J. J. Akre, Melville, Sask. —Akre.

Bekjendtgjørelse.

Prince Albert Kreds av Kanada Distrikt holder sit vaarmøte i Saron menighet, Pastor T. J. Langleys kald den 29.—31. Marts, 1935. Temaet: Lukas 11: 1—13. Saron Kirke indvies paa Søndag av Distrikts Formand J. J. Akre. Nadverdgang paa Søndag.

Kvindernes Missions forbund av Kredsen holder sit møte paa Lørdag den 30te. Tilreisende fra øst komme til NORTH-WAY fredags morgen, og de fra Prince Albert til Hagen Torsdags aften den 28de. Skyss er arrangeret paa begge pladser.

Underretting fra dem ønskes at komme sendes til Pastor T. J. Langley, Birch Hills, Sask. Kom med bøn om "Stromme av naade."

—A. M. Vinge, Sekr.

What about beer? Incontrovertibly it is an intoxicating, habit-forming drink. It will make one drunk and irresponsible and helpless precisely as well as the more potent liquors and the friend that tells you differently, girls, is either an ignoramus on the effect of alcohol upon the human system, or a deceiver. Trample the temptation under foot. The toxic effect is what drinkers are after and there is seldom a possibility of quenching the thirst when once the habit is formed.

Hence, girls how puerile for one to listen to the siren voices of the day calling for a life of "freedom." Be assured that the same is, as interpreted by the "modern" girl, a fallacy and that it is incomparably greater to give heed to the silent voices that warn and protect against drinking, smoking, petting and swearing, for these are but factors of degradation. They are the special vices of the nameless woman and should be held in scorn by the girl of decency. Here is the indictment of alcohol:

It is literally a firebrand of the devil in the hands of the seducer and roue. It is an exciter of the baser passions. It has been the damnation of myriads of girls. Understand, this is not to intimate that you are one of the morally delinquent; but it is to suggest that if you dally with these evils you descend, in some degree, to the level of the woman named, and that you may be tarred with the same stick. Keep your fair name untarnished. It should ever be borne in mind that there are few things more difficult than that of reclaiming a good name after once it has been lost.

Young men, deep down in their hearts, revere young ladies who respect themselves, and will choose such when selecting life partners. "Damaged goods" they will have none of. The possibility of addiction in the use of tobacco and alcohol, the same as in narcotics, is also in the mind of the worthwhile suitor, and he seldom will run the risk of joining his life with that of a possible addict.

Touch not, taste not, handle not.

This is a warning to the girls in the States and applies as well to our girls in Canada. —J. J. A.

Fra Arbeidsmarken Vor.

Moose Bank.

Well it has been a very quiet Christmas season here with us. And that because of several reasons. First we got some snow here, not evenly, but the little that came down would, because of the steady drifting fill up cuts and other places where there had not been any cleaning off the thistles. Well, that blocked the roads pretty much for any car-travelling. Then we have in some districts had whooping cough, even so much that pretty near every family was effected. Then too we had a cold-spell that put hindrances in our way. We have therefore not been able to have our regular festivals as we have been used to have. Had to postpone or cancel altogether one festival after the other.

We did have a real nice Christmas festival though in Mossbank. Every Sunday-school pupil was taking part, from the Cradle Roll Dept. and up. It was a good program, presenting the Christmas story, in songs, recitations, and dialogues. Lunch was served after the program and gifts were distributed to every one in the Sunday School. Even the pastor and his wife had a nice gift handed to them in the form of a combined magazine rack and table, made by one of the members of the Lake Johnston Congregation, and given to the pastor by him and his wife.

And so time went on until January 6th, the first Sunday of January. Then we had the traditional pulpit exchange between our pastor and the Moose Jaw pastor. Rev. E. E. Hoff came down from Moose Jaw and Rev. R. Dahle-Melsæther went up to Moose Jaw. Both used the trains on Saturday. But Sunday after the services here in Mossbank, then Rev. Hoff took the local pastor's car—having received the carkey on Saturday—and returned to Moose Jaw in the afternoon, giving his own congregation a little surprise, as they had not expected him to return before Monday. Messrs. Henry and Oscar Hensrud went along with him to help him if there should be need of any shoveling along the road. Rev. Dahle-Melsæther and the Hensrud boys returned to Mossbank on Monday.

Rev. Hoff spoke on Hebr. 12: 1-2: The Christian Runner on the Race Course of Life.

But since then we have had such a cold spell—like the rest of the country that it has been impossible to have any meetings except in Mossbank, where we have had two services, just the same. But the pastor has not been able to get around being that he has no horses, and the people have not any too much clothing, so they do not like to take out either.

In the Grand Valley district we are keeping up the devotional meetings having mid-week services at the farmhomes in the winter-time. And it works out fine too. That way it will be possible for the pastor to take the train down the line on Thursday and return again to Mossbank on Friday. Otherwise he would have had to stay until Tuesday before getting any chance to get back home again. And there is also this to it, that if the weather is too cold on Thursday, then we only postpone the services one week, but if we should have the arrangements for Sunday, and the weather should be too cold, well it would be just too bad, that's all. The people would not come, because as yet we have no barn at the church, and the trip down there would be done for almost nothing, except for the good the pastor could do visiting the members from Thursday night til next Monday night (if it was not too cold to be outside).

Well, wishing the "Hyrden" and all its readers a blessed 1935, and especially wishing the Editor a speedy recovery and also God's richest blessing, I am

—Correspondent.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

"Being a Good Neighbor."

(This topic paper is written by Miss Irma Goetz of Zion Lutheran Church, Saskatoon, Pastor B. O. Lokensgaard, pastor. It serves a follow-up of the article on the topic system written by Pastor Lokensgaard.)

"Among Christians, in their thoughts and in their worship, Christmas is so big an event that it overflows on both sides of the Christmas season itself." So it is quite fitting that the key-note of Christians, the "goodwill" of the angelic anthem, be made the thought about which the Luther Leaguers center their work during the month of December.

How would this be for a viewpoint to use all through December, not only for our League work, but for all our association with others. Begin with the great "goodwill" of God towards us—"For God so loved the world—you and me—that He gave His only begotten Son that whosoever believeth on Him would not perish but have everlasting life." Then progress a step farther and remember that we love Him because He first loved us. From those steps there is but one left before we are right to the heart of our subject. "By this shall all men know that ye are my disciples if ye love one another."

Let us begin this topic by recalling that Jesus made Himself our personal Saviour when He died on Calvary's Cross. This represents brotherly love at Divine height, for—"Greater love hath no man than this, that a man lay down his life for his friends." Thus the love of Jesus, as expressed in His life and death, becomes for us the highest example of brotherly love. If we want to be His children we must follow in His steps.

Of Jesus it was said that He went about doing good. He teaches us to do likewise by His works of mercy. This refers to what we are calling "acts of neighborliness" in the real sense of the word. Christ's whole ministry on earth was one of kindness to others. He healed the sick and the lame and the blind. He fed the hungry, and comforted the sorrowing, and He even took the little children in His arms and blessed them.

Then let us remember that most of His deeds of kindness were done, not to the rich and mighty from whom He could hope for reward, but to the poor and the lowly and even to His enemies. Jesus also commands us—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "For if ye love them which love you, what reward have ye? Do not even the publicans do the same?" And again He says—"Ye have heard it said 'an eye for an eye, and a tooth for a tooth', but I say unto you that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also, and if any man will sue thee at the law and take away thy coat, let him have thy cloak also, and whomsoever shall compel thee to go a mile go with him twain." "Give to him that asketh thee an and from him that would borrow of thee turn not thou away."

This we are to do willingly and with not hope of earthly reward, but purely out of love for Him who gave His life that we might live. "These things I command you, that ye love on another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater than His master."

In answer to the question—"Who is my neighbor?" Jesus gave the parable of the "good samaritan." In this story we find very clearly placed before all Christians, the spirit which the Master would have dominate them in their attitude toward other men. There is good reason to believe that when Jesus placed the priest and the Levite in the rather unfavorable light in which we find them in the story, He saw not only the history of the Old Testament Church in the past, but the danger as well that the New Testament Church would fail to catch the vision of her ministry to the naked, the poor, the hungry, the blind, yes, and even those who are in prison.

A man once preached a sermon in which he used as his text the passage of Scripture used as the basis for this topic discussion, found in the twenty-fifth chapter of Matthew, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" He spoke long and eloquently about the challenge which comes to the Christian, to feed the hungry, cloth the naked, visit the sick, but neglected entirely to mention those who are in prison. And yet we fail to catch the full vision of the Gospel of Christ, its all-inclusiveness, unless we see that there is none too low, too sinful, but that the love of Christ is yet able to save him to the uttermost, if he will only believe. We find the fullest evidence of this truth in the incident which took place between Jesus and the robber on the cross, as well as His experience with the sinful woman.

The world can little understand, and per-

haps justifiably so, a profession of Christianity which fails to heed those who are in need, no matter what that need may be. The teaching of the "good samaritan" story is very plain, namely that love to God will find expression in mercy to others. It must be so since every individual soul must himself experience the fullest measure of compassion and mercy from God, before he is able to be a Christian indeed. In the following lines we find expressed very well the prayer which every earnest Christian will feel in his heart as he goes about from day to day, seeking to find opportunities to show his love for Christ.

"I pray each morning that I be not blind
To the Christ who moves that day among
my kind,
I dare not turn a hungry man away
Lest I be leaving Him unfed today;
I dare not slight some tattered, unclothed one,
And every lonely stranger that I see
I must greet kindly, for it may be He.
I shall walk softly on the road today,
I could meet Christ down every travelled way."

The next part of our topic deals with the welfare of our neighbors in practical things.

The church has a large program of charitable work which includes also the temporal welfare of the unfortunate. There are so many ways in which the church as a group has an opportunity to minister unto its unfortunate members. Providing children's homes and hospitals for crippled children. We should always be willing to support these, remembering the admonition "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Then there is the student fund for the support of boys who are too poor to pay their own way through the seminary, and it surely deserves our support. The deaf, the dumb, the blind also need the church's help.

We should also be willing to contribute to worthy charitable projects in our own community. Among these are the Red Cross, and at this time of the year, the Christmas funds to give Christmas cheer to those who have only the bare necessities of life.

These are all what we call "mass charity." But is there no scope for personal neighborliness? Indeed there is and it is from such personal deeds of kindness that you yourself derive the most pleasure. Perhaps God has placed at your very doorstep some individual to whom individual aid may be given. If your have clothing that you cannot use give it to those in need of it. Toys and books will be appreciated by poor and crippled children. A bouquet of flowers from your garden or a dainty dish to sick friends or neighbors. A Christmas dinner delivered in person to some poor family on Christmas day.

And what of the talents God has given you? Can you sing or play? Perhaps you could help brighten a few hours for some lonely "shut-in". Or are you gifted with the art of caring for the sick? There may be someone in your community who would be grateful for your help. Not let us forget the many "little things which cost so little and mean so much: the friendly word, the willing hand, the sunny smile, kindness, a word of cheer, sympathy, and an understanding heart."

"Lord, lead me the way the Saviour went,
By lane and cell obscure,
And let love's treasure still be spent,
Like His upon the poor.

Like Him through scenes of deep distress,
Who bore the world's sad weight,
We in their crowded loneliness,
Would seek the desolate.

For Thou has placed us side by side,
In this wide world of ill,
And that Thy followers may be tried,
The poor are with us still.

In sickness, sorrow, want, or care;
What 'er it be, 'tis ours to share;
May we, where help is needed, there
Give help as unto Thee.

Mean are all offerings we can make,
But Thou hast taught us, Lord,
If give for the Saviour's sake,
They lost not their reward."

Our Program 1935.

(The following article is written by our Y.P.L.L. District President, Professor K. Bergsagel. He states in his letter the following:

"For March I hope to send you a few items regarding the Luther League work at Outlook College.")

The work of the Young People's Luther League during the past year has been characterized by a greater emphasis on per-

sonal soul-winning in our district and circuit conventions. The program of the local leagues has become definitely devotional with emphasis on prayer, Bible study, and discussions of the Luther League topics. Daily Bible reading has been encouraged, especially through the efforts of the Pocket Testament Movement. The support of the youth program of our Church has become more general as the work of organization has progressed, and many leagues have given substantial aid in support of the work of the local congregations.

With regard to our district league's support of the Project it is regrettable that we did not quite reach our goal. Nevertheless we are glad to note that larger sum was contributed in 1934 than in any previous year, and the number of Canadian leagues contributing is the largest in the history of the organization.

All this is very encouraging to pastors and others who have been charged with the responsibility of leadership. Drought and depression have not discouraged our Christian youth. They are minded, in the world of the theme for this summer's international convention, fearlessly to "face the world with Christ."

Let us therefore continue the fourfold crusade which just now is beginning to gain momentum. Let us be more concerned about the salvation of unsaved league members, let us boldly protest against intemperance loose morals, sin and wickedness. Let us pay more attention to organization in the local league to the end that all talents and all gifts of grace might be put to use. Let every league accept the assistance available in the publications of the International League, especially the quarterly "Better Leagues," which is sent free to all leagues that report names of officers to the head office. With the assistance of those splendid quarterly every league can discuss topics of vital interest to its members in a manner that is both instructive and edifying. Let us also stimulate interest in the study of God's word by joining the Pocket Testament Movement. Every league should have an officer or a committee in charge of this work.

The Bible should not merely be read but studied. Our league, in conjunction with other organizations within our church, is promoting the "Search the Scriptures" movement by providing daily study helps on the Scriptures to be published in ten pamphlets, one for each month. These may be had free.

With study goes prayer. Our leagues need more praying members, and the members who do pray need to have their prayer life deepened. Let us at all times, but especially during the month of March, give much thought to the Prayer Life of the league members. Follow the outline of this theme in the "Better Leagues"; and having studied, pray.

Finally I believe it would redound to our mutual blessing if every league in our church in Canada would early in the year decide to support our youth program, voting an annual contribution to the Project of the international Young Peoples Luther League.

"Search the Scriptures" Movement.

No doubt all the Luther Leaguers are now acquainted with this splendid movement. Introductions, and outlines for each book in the New Testament, with suggested methods for study of each chapter in booklets published and sent out each month, briefly describes the movement.

Sixty-six thousand copies of pamphlet number two for January reading have been sent out. The probable number of copies of each pamphlet may reach 100,000. What a power it can be! This method falls directly in line with the Pocket Testament Movement. It aids the individual in his daily devotional life. It also renders a real service as an aid to family devotions. The booklets can be filed away as a small reference library.

How wonderful it is to know that to the utmost frontiers of our church thousands are reading the same chapter each day. Let us pray that God will bless this movement.

Is this the way the Lord is answering the prayers of many for a sound spiritual awakening in our Church?

Comments.

Due to unsatisfactory mail service some contributions have arrived too late for this issue for which they were intended. Kindly note change of address for better mail service.

* * *

The article on the Social Meeting in the

January number was written by Pastor G. W. Lokensgaard, Saskatoon, Sask.

Any suggestions for the improvement of the Young People's Page will be gratefully received.

Bible Questions.

1. Where is the shortest verse in the Bible found?
2. Who took a yoke from the neck of an Old Testament prophet?
3. Where are the words "ye are God's building" found?
4. What is the name of the Lame Prince in the Old Testament?
5. Who tried to buy the Holy Spirit with money?

Answers to January questions:

1. Bethany.
2. Island of Patmos.
3. Silversmith.
4. Hebrews 13: 12.
5. Ephraim.

Correct answers to January questions sent in by Miss Emma Rokke, Weldon, Sask. Gulfred Olson, Grade VI, Weldon, Sask. Alma Nelson, Maxim, Sask. John Langley, Birch Hills, Sask. Mrs. Pete Notland, Morrin, Alta. Mrs. Theo. Notland, Morrin, Alta. Ruth Fagre, Birch Hills, Sask.

Late correct answers to December questions by Mrs. Theo. Notland, Morrin, Alta. Signe Jacobson, Weldon, Sask.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

Christian Nurture.

(Printed by Request)

Our theme, Christian Nurture, is a wide one, as all that pertains to Christian living may be included within its scope. It is a subject, too, that comes right home to all of us, both Christians and citizens.

When we speak of Christian nurture, our thoughts quite naturally turn to the children and the duties which are ours in providing for their instruction and Christian training. We would at this time, however, consider another phase of the subject, by bringing out a few thoughts on Christian nurture as pertaining to those of use who belong to an older generation.

Since Christian nurture really means the developing and educating according to Christian precepts and principles. I'm sure we must agree that we cannot confine it only to the children, but that also in the lives of us who are beginning to be classed with old folks, there is room and need for such development. We, too, need continually to be reminded of all that is good and noble; we need to hear again and again the glorious Gospel truths and promises; the requirements of God need often to be brought home to our conscience.

The two great institutions upon which Christian nurture naturally falls are the home and the church. Of these again, home takes first place, as there the child is continually learning and observing from earliest childhood. Upon the home also depends the outcome of the training given outside the home, whether it is there preserved and strengthened, or destroyed. It is evident, that in the last analyses the greatest responsibility rests with the parents, and it is to the parents, as such, that we would bring this urge toward greater vision and development in our own lives that we may successfully care for these jewels entrusted to us by God.

Abraham Lincoln once said: "There is only one way to bring up a child in the way he should go, and that is to travel that way yourself." Parents cannot give what they do not possess, and religion being something which is caught as well as taught, what you are, what the atmosphere in your home is, has a powerful influence on the growing child. What we are has more influence than what we say; thus there is an eloquence far more powerful than the eloquence of words and that is the quiet, consistent life of a true Christian, just as the strongest argument in favor of Christian living is a loving and lovable Christian. Remembering this, should we not daily strive to banish every unworthy habit, and awaken to the duty of self-mastery and self-control, whatever may be our inherited or cultivated tendencies to wrong either in word or deed. Otherwise we shall have the bitter punishment of seeing our faults appear in our children—for children are sure imitators.

A story is told of an interested little fellow attending a certain Sunday School. His teacher said to him one Sunday, "Dick,

whom shall you want to meet first when you get to Heaven?" The reply came immediately. "I'm not going there." "Not going there", said the teacher. "No," he said, "Mother and sister are, but I'm going with Daddy." Some time later, this was told to Dick's father, who happened to be the teacher's family physician, and she added; "Doctor, where are you going, taking Dicky with you?" Strong man and boasted unbeliever that he was, he tried to laugh it off, but could not as he nervously paced the floor and with tears in his eyes said, "That's like Dick, he wants to be with me always."

Our children are always listening in on our conversations and watching our every act. They are looking to us for copy. And how like a piece of bad copy most of us are; how like to it some fathers and mothers. In their hearts they do have a great ideal for their children; as in a badly expressed article, that, the motive may be good. But as they have submitted their copy and it has been set up, it has been found faulty, just as a manuscript on the editors desk is really good, but so full of mistakes it must be carefully gone over, commas added, and finer expressions inserted by the editor before it can be presented on the printed page. What a pity we do not take more copy, ourselves, to the Great Editor often enough or long enough to let Him erase the errors and make the addition which would make us more perfect manuscripts for our children to read. Maybe there are only a few commas missing, so to speak, in our lives, just little things, but pregnant with such great influence for good or evil. We can take as our example of this a number of Bible heroes, Samuel for instance. How great a life he lived! And yet when his sons grew to manhood, and there should have come into Samuel's life that crowning glory of old age, the seeing of one's children rise to positions of honor and trust, he was instead faced with the angry Israelitish elders who said, "Thy sons walk not in thy ways. Make us a king to judge us." Samuel's sons turned aside after lucre and took bribes, we are told. We might wonder that Samuel's sons should have been guilty of just such a sin as this. But, perhaps it was here that Samuel's copy needed the pen of the Great Editor. He seems to have made the opposite mistake of Eli, his fore-runner. Eli had been too indulgent; Samuel was too severe. The plainness in their father's household may have tempted them to covet the wealth and luxury that befitted their station in life. Only a "comma", yet how significant.

How often we hear mothers bemoaning their children's disobedience and disrespect both for parents and for the things they hold sacred. This is an age of irreverence, it is true, but perhaps some of the blame for this condition, at least, may be due to faulty methods in dealing with the children.

"A woman sat by the heartside place
Reading a book with a pleasant face,
'Til a child came up with a childish frown,
And pushed the book, saying, "Put it down."

Then the mother slapped his curly head,
And said, "Troublesome child, go off to bed."

A great deal of God's book I must know
To train you up as a child should go."
And the child went off to bed to cry;
And renounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
'Til a child came up and jaggled her knee
And said of the book, "Put it down, take me."

Then the mother sighed as she stroked his head

Saying softly, "I never shall get it read,
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sigh,
And will love religion—by and by."

Children of today need the guidance and companionship of parents more than ever before. With the number of new devices to entertain, distract, and perhaps mislead, the father and mother who have the confidence of their children are the ones best able to correct any wrong impressions or desires the active young minds may grasp. Surely your child's future is a most important factor in your life. He is yours, yours to make or mar. — Are you doing your duty by him? No time to be bothered is the bug bear and ruination of more children than anything else. Are your child's questions, often tiresome, no doubt, met with a cross "don't bother me, can't you see I'm busy." If he doesn't bother mother in this way when young and overflowing with affection and interest, so much so that the moulding of his young life comes easily, then you will be spared being

bothered when he gets older and has chosen his own confidants and friends. You won't be bothered. Bothered is a mild word, however; too mild for the heartbreaks some parents have with children who are beyond their control, chiefly because home has meant to them mostly a place to sleep and eat, not a place for entertainment, companionship, or an exchange of confidences. Blame the child if you will, but first think it over. Make home more than a "parking place and filling station." Keep young with the children, by being interested in their play and in their friends; surround them with an atmosphere of goodness by making it, instead of sending them elsewhere to find it, then your home will be that ideal of a home that is creating Christian society today.

An item culled from the "Herald" illustrates this most clearly. It was called—"Lost a Boy." Not kidnapped and hidden in a cave to weep and starve. — Were that the case a thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without any dramatic excitement, although the loss is very sad and very real. His father lost him. Being too busy with matters outside the home to answer his boyish questions during the years when fathers are the only heroes for the boy, he let his hold on him. His Mother lost him. Being much taken up with various tasks necessary and unnecessary, clubs, entertainments and other interests, she neglected to teach him and to hear her boy say his prayers, and thus her grip slipped. And the Church lost him. Being so much taken up with sermons for the wise and elderly, it was unmindful of the boy and made no provision for his boyishness in sermon or song or amusement. And so the Church and many sad-hearted parents are now looking for the lost boy.

In an address, the chief of police of the city of Toronto placed the influence of the home as of permanent importance in the development of character and directing the tendencies of the child along right lines. He said in part, "an active mind well employed has no time for mischief. The school and Sunday School each has its place and duty in the training of the young; but the young people who find their way to Juvenile Court have in almost every case not had proper home training. There is nothing very new about this; but it is true and needs to be sounded forth to-day that, the responsibility for most of the juvenile crime that afflicts the country rests with the parents." Rev. Roy Olson, in his address before the General Convention of the W. M. F. in 1932, gave voice to the same sentiments, most of the boys at the Reformatory having frivolous, pleasure-seeking parents! He told of one young boy of eighteen years, who after being taught of Jesus and His love, broke down and wept, saying, "Why didn't I meet up with some one like you before, to tell me these things, thus I'd not be spending my best years here." What a charge against those parents.

A certain pastor conducted a questionnaire in his confirmation class. Of the forty-four members of the class, less than half had parents, who were regular in church attendance, a still smaller number had ever seen their parents read their Bible; only six had parents who partook of Holy Communion. The reflection that this is, by no means, an isolated case is both sad and serious.

Should not facts such as these rouse us to greater effort to present good copy-good in every way. Let not our example be too harsh nor too easy, but let it be tempered with the wisdom and love of God. Neither let it be loose in any way; let us mean what we say, and keep our promises also to the children and in every detail strive to represent Him who is the Father of us all.

Patience is another virtue-priceless in mothers who alone know what a multitude of escapades one small boy can cram into one day. In Rom. 7: 25 we read: "But if we do hope for that we see not, then do we with patience wait for it." Often we do not wait hopefully, patiently, trustingly. But the prayerful, intelligent waiting of a Christian mother is surely superior to the nagging, nervous distrust we so often exemplify. Certainly we do hope for the things we see not in the lives of our children. God help us to wait with prayerful patience.

A woman's life is said to be made up of little things. Might we remind you that it is our attitude toward these little things that determine in a large measure the spirit and atmosphere of the home, and therefore the well-being of the whole family, both physically and spiritually. For us women especially perhaps, life is full of homely tasks, plain duties, humdrum employment. But—there are various ways to

perform them. One does hers with grim endurance; another frets and nags and scolds; still another whines and complains over the hardness of her lot. But she who goes to her work with a merry heart, turning it this way and that way to get the play of sunshine upon it, is the one who will accomplish most, and who will find most happiness in the doing; a happiness that will be reflected in the life of the home.

We know there are many discouraged mothers these days, but here again is something for us: "Take it to the Lord in prayer." How we need in these times to pray daily: Lord help me to do my best; Teach me how to do Thy will; Give me energy and cheerfulness, Let me live well in the quiet routine of life, and fill my place; help me to go on with a petty round of little duties and little aggravations, keep me sweet and let me grow in grace in spite of all hardships; For as we said before there is no greater argument in favor of the Gospel than the daily life of a loveable and loving Christian. It is the Gospel according to you—a copy that many will read.

Father Time though often pictured as an old man moved swiftly and ere we are aware the children will have grown to manhood and womanhood and are ready to leave the parental roof. Until that time comes let us, by word and deed, make home mean much to them; let us be glad the privilege is ours to inculcate in their hearts the love of God and all that is good and noble.

We are presenting this, then as a challenge to our Christian parent-hood with a prayer that it may be given a very definite place in our thoughts, prayer, and work. It is our responsibilities that are ours, as well as the possibility for genuine helpfulness that lie before us in answering Christ's plea for the children of today, that they may come unto Him. His words to Peter: "Feed my lambs," were meant not for Peter, nor for Pastor, nor for teacher alone, but for each of us as well.

It is for us, as parents, to keep alive in our own lives the sacred things that have come down to us through our church and so to live that our children will regard these things as a priceless heritage. Let us not, therefore, become so taken up with other matters that we ignore or hold lightly the privilege that is ours, to care for His jewels, His loved and His own, that He has entrusted to us, to keep them fair and lovely for Him.

In a certain home, two children, twins died both on the same day. At the time the father was away on a business trip. The next day he returned unaware of the grief awaiting him. His wife met him at the door quietly and calmly, not betraying her sorrow. After a few moments she said to him, "I have had a strange visitor since you went away." "Who was that," he asked. "Five years ago," answered the mother, "a friend lent me two beautiful jewels. Yesterday he came and asked me to give them back to Him again. What should I do?" "Were the jewels His," asked the father. "Yes, they were his," the mother answered. "Then," said the father, "he certainly has a right to re-claim them." Leading her husband into the children's room, the mother drew down the sheet from their bed, and there lay the little forms white and beautiful as marble. "These are my jewels," said the mother. "Five years ago God lent them to us, and yesterday He came and asked for them again."

"And they shall be mine," saith the Lord of Hosts, "in that day when I wake up my jewels."

—Laura Brun.

The Sheep and the Lambs.

'Twas a sheep, not a lamb, that strayed away,
In the parable I was told.

A grown-up sheep, that had gone astray
From the ninety-and-nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought
And back to the flock, safe in the fold
'Twas a sheep the Good Shepherd brought.

And why for the sheep we should earnestly long,
And earnestly hope and pray?
Because there is danger: if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep will have to pay."